

AN  
ACCOUNT  
O F A  
CHARITY SCHOOL  
Lately call'd the  
SCHOOL  
O F  
St. Katherine Cree-Church ;

I N W H I C H

The Disaffection to the Government of the  
MANAGERS of it, is made apparent by  
doubtless FACTS.

W I T H

An ACCOUNT of what pass'd between some of  
Them, and the Reverend Mr. CHARLES LAMBE,  
in Relation to His Grace, the Arch-Bishop of YORK's  
Preaching a CHARITY SERMON for them in the Church  
of St. Katherine Cree-Church.

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By CHARLES LAMBE, M. A.  
Minister of the said Church.

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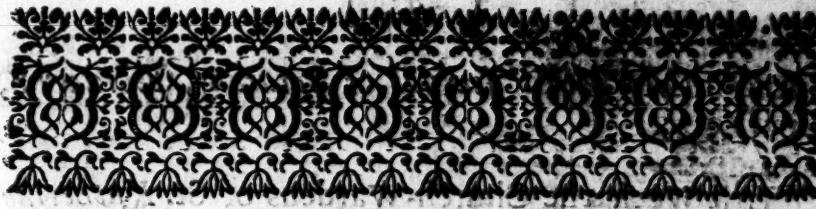
L O N D O N :

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# THE DISAFFECTION OF THE MANAGERS

CHARITY SCHOOL of  
St. KATHERINE Cree-Church, (to  
the GOVERNMENT) made apparent  
by Undoubted FACTS.

Monday, February 10, 1718.

IN the Post-Boy of Thursday, February 6,  
I find this Paragraph;

His Grace the Arch-Bishop of York  
preaches a Charity Sermon at St.  
Mary Ax, and not at St. Katherine  
Cree-Church, his Grace being deny'd the Pulpit for  
the same —

London: Printed for J. D. Journal of Saturday, February 8,

I find this:

• Last Week the Church-Wardens of St. Katherine  
 • Cree-Church, waited on his Grace the Arch-Bishop  
 • of York, begging the Favour of a Charity Sermon  
 • on the Behalf of the poor Children of that Parish,  
 • and when they came to acquaint Mr. Charles Lambe,  
 • the Minister of the Parish, with it, he said, He  
 • would lend his Pulpit for ~~so~~ such Purpose; for  
 • that the Collections made at those Charity Ser-  
 • mons were to breed up Children in Rebellious  
 • Principles.

~~CHARLES LAMBE~~

Now in both these Paragraphs there is inserted a most Impudent, Malicious Lie. I did not refuse his Grace of York the Use of my Pulpit, but I have for some time withheld the Benefit of it from a certain Society, because of their vowed Disaffection of the greatest part of the Persons concern'd in it, and particularly, for the bold seditious Rants, continually bellow'd out by some of their Preachers, to a poor giddy Mob, which usually attended the Sermons of that Society; and I did immediately upon their Application to me, wait upon his Grace, and left him fully satisfied with my Conduct in this Affair.

As to what Mr. M<sup>r</sup> inform's the World of in his *Journal*, he has the unhappiness of a very bad Correspondence, or is himself very loose in his Belief of the strict Obligations we are under to speak Truth.

For it happens, that the Parish of St. Katherine Cree-Church has no Charity-School at all related to it, the Church-Wardens of the Parish know nothing of waiting upon his Grace of York, nor did I ever say

say to the Fellows that came to me, That the Collections made at those Charity Sermons were to breed up Children in Rebellious Principles; And in Truth, I do not believe it of all the Charity-Schools, but I take upon me to affirm, that this School, which obliges me to give you, and the World this Trouble, can be intended for no other purpose; and I promise my self the Happiness of a general Acquiescence in this Sentiment, when the following Account of this School shall be made publick, and fairly read over, *viz.*

That some Years since a Number of very inconsiderable young Men, erected themselves into a Community, clothed some Children, and maintained them at School, by Occasional Collections in several Churches in the City, and Parts adjacent. They were first admitted, and settled in St. Helen's, where they set up an Evening Lecture for every Sunday in the Year, and had twice a Month Collections for their School; but the Dirt and Rudeness of the Assembly obliged the Vestry to expel them, and till lately, to shut their Doors against them: Upon which they were received by my Predecessor, upon repeated Assurances that there should be no Complaints against them of any Sort, into St. Katherine Cree-Church.

And here for some time, as to Political Notions, they were kept in good Order, by the Reverend Dr. Kennet, and the Reverend Dr. Waugh, who were then two of their Preachers: But this was not at all agreeable to the Majority of the Society, and they carried a Vote, in a general Meeting, that those learned and good Men were not *useful* enough to the School, that is, they did not answer the End of its Institution; and therefore they elected in their Room, the Reverend Mr. Sutton, and the Reverend

Mr.

Mr. Ramsey; upon which many of the best Persons amongst them withdrew themselves, and all their Assistance.

From this time great Irregularities were committed in the Pulpit, and the Audience was spirited up to those Tumults and Riots, which attended the Close of the late Reign, and the Beginning of this.

And verily I have not Language to express the continued Insolence, and daring Contempt of his Majesty's Person and Government, which some of these Preachers were every day Hardy enough to be guilty of.

One of them at that time in his Sermon accommodated some Text in *Ezekiel*, *Where the Jews are threatened with being delivered into the Hands of Strangers*, to the present Government, and insinuated to the People, that his Majesty's Accession to the Throne was a Judgment of God upon this Nation; upon which I made my Complaint to the Managers of the Society; but he put a stop to the Progress of it, by refusing to take the Oaths, and by that Resolution, ceas'd to be their Preacher.

This Vacancy was immediately fill'd up by a True Disciple of the Person that made it; he forthwith shew'd himself equal to the Work they had engaged him in; and in one of his first Discourses, after he had given the Dissenters all the hard unchristian Names that his Malice could invent, and had been very tender, and Christian to the Papists, declared it, as his Opinion, *That it was better to be ruled by one, who brings in the Papists with him, than by one who sides with Fanaticks.*

This

This obliged me to apply my self again to the Society, and I did insist upon it, that they should remove him, and with a deal of Reluctance it was done. I expostulated with them upon this Subject, and endeavoured to convince them, that this way of Preaching wou'd ruin their School ; and indeed Mr. Pemberton, one of the Best and Chiefeſt of them, was of my Mind, but very few of the other Members could be prevailed upon to think with us.

At last I agreed with them to become one of their Preachers my self, and that nothing relating to the Publick shou'd ever be mentioned, or so much as hinted at in the Pulpit, by any of us. I told them the Congregation was always very numerous, and consisted chiefly of Ignorant, Inferior People, and that we had an opportunity of doing very good Service to them, and to Religion, by teaching them the *Principles*, and persuading them to practise the Duties of the Christian Faith ; and withal, that I would the next Sunday begin, and accordingly I did, and discoursed to them upon Baptism and Regeneration ; in the Vestry I told the Society, that I hop'd they would oblige their Preachers to Sermons of this sort ; that I would admit of no other ; and if they would be pleased to come in to this Method, I would forget all that had been done, would inscribe my self into their Number, and use all the Interest I had, to make their School, either our *Ward*, or our *Parish* School, and remove from them the Trouble they were now under, of seeking in various and distant Places the necessary Support and Maintenance of it.

This

This Proposal was received with the Appearance of a tolerable Alacrity, and for some Months, we proceeded upon this Covenant with much Friendship, and the People were taught to be good Christians, and not one Word of Advice to be bad Subjects, in this: looked upon him b'now as a man fit to be But alas! Nature was strong, and prevailed greatly, the Obligations they had entered into, became giddyous, and a Resolution was taken to break through them at once. The Reverend Mr. William Smith, my Curate and Lecturer, and one of these Nightly Preachers, was call'd upon to resume the old Subject, and fall again into the Road from which I had diverted them. as so vns v'd right as this is bennish The Task suited well the Genius of that Gentleman, he wanted nothing to do it effectually, but Parts and Abilities; but do it he would, to the full Measure of his Capacity; the Time he chose, or rather, which was chosen for him, was the Sunday after our Streets had been straw'd with two Seditious Libels, the one entituled, *A Letter to the Army and the People of England*, the other *A Letter to R———Well ——le, Esq;* The Text was given out some Days before, and the Sermon read over to all the Apprentices, and petty Tradesmen in our Neighbourhood; Messenger were sent out to invite an Audience, and a sturdy Butcher ordered to stand at the Door of the Pulpit to defend him from Insults, and Affronts; a prodigious Congregation was assembled, and in Truth, a prodigious Sermon was preach'd, The Text was, *Cursed be they that do the Work of the Lord deceitfully*; In his Discourse, I cannot say upon this Text, but after he had read it, for really I

Text had no part in his Thoughts. He told the Assembly, that the poor despised Church of England was now at her last Gasp; that many of her Clergy sided with her Enemies, the Dissenters; that they had all the Interest at Court, and that the Church was never more in Danger since the Reformation than she is now; that they *did the Work of the Lord deceitfully*, if they did not exert themselves in her Defence, and would be cursed accordingly; and that not only Laymen of her Communion, and Presbyters, but a great part even of the Bishops themselves, had entred into the Measures of destroying her, upon which he mention'd the Bishop of Bangor, and after he had call'd him Heretick, and *Judas*, and all the ill Names he had about him, he declared himself not at all afraid of him, though he had obtained the Title of Lordship, and desired his Mob to be as bold as he was, and not be afraid of any Man, for you know, *Cursed is he that does the Work of the Lord deceitfully*.

This was the Drift and Substance of his Discourse, and my Parishioners conceived the highest Resentment upon the Account of it, and many of them came to me, and intreated me to put a stop to this abominable Practice.

The next Day I sent to the Society, that I had forbid him my Pulpit, and did desire they would recommend some other Person to me for their Preacher, or shelter themselves for the future, under the Wing of some other Church, for I was determined never to admit that Gentleman again: They called a general Meeting, and resolved to *adhere to their Preacher, and remove to another Church*.

Upon this Resolution they were received with open Arms into the Church of St. *Helens*, out of which they were formerly expelled ; if the Impropriator, and Vicar of that Church, think it any Reputation to them, to indulge and countenance such a seditious Rabble, it is certainly their private Opinion only, for I am sure all good Men entertain very different Thoughts of their present Conduct.

Since their Remove from my Church, I have heard nothing from them as a Community ; some of the Individuals indeed often affront me, either in Person or by Letters, and the very Children of the School are taught to hiss me in the publick Streets, and to give me the most opprobrious Language ; but indeed Use has made that very easie to me, and the little Disturbance that arises in a Man's Mind upon such a Treatment, is swallowed up in the Pleasure I have of being rid of them.

Indeed two of the Society met me at the Horse-Guards, ten or twelve Days since, and very flatly, without the least Ceremony, told me, that they had engaged his Grace the Arch-bishop of *York*, to preach at St. *Katherine Cree-Church*, for the Benefit of the Children of that Parish ; I told them we had no Children belonging to our Parish ; and as for their School, they knew very well the Displeasure they were under, and that I had promised my Parishioners they never should be admitted again, till they had given full Proof of their Affection to the Government, and had made me some Satisfaction for the repeated Indignities, and Affronts I had received from them : I told them I would directly wait upon his Grace of *York*, and acquaint him with their whole History, and excuse my self to his Grace, in as dutiful a manner as I could.

After

After one of them had been very Impudent to me, the other desired me not to go to his Grace, for they had engag'd him for St. *Helens*, or, *Cree-Church*, and were to acquaint him in a Day or two, which of the Churches would be best for them.

Notwithstanding this Request, I waited in a quarter of an Hour upon his Grace, I had the Honour to lay before him the Reasons of the common Resentment against them, and that I could not, without breaking my Word with my Parishioners, give them the Benefit of my Pulpit; and upon the whole, his Grace was so good as to acquit me in this Matter, and seem'd to bear a part in the Concern, which the **N E C E S S I T Y** of such a **Complaint** brought upon me.

And yet these profligate Fellows have given out in the publick Prints, and private Conversation, that with great *Rudeness* I deny'd his Grace of York my Pulpit, without telling the least part of this long story, or that I waited upon his Grace, and made the proper Excuses to him, and had the good Fortune to leave him pleas'd with what I had done.

The only Favour I have to beg is, that Gentlemen will be pleas'd to judge fairly between me and these impudent Fellows. I could not in Justice to my Self, in Duty and Honour to his Majesty, in Regard to the Peace and Safety of the Church, behave otherwise than I did in this whole Transaction; and if it is expected that the Clergy of *London* should be affronted and bullied by a set of ill-bred little Fellows, under the Notion of carrying on a Charity School, I am not afraid to declare, that I will *never* submit to it. When there appears in the **MANAGERS** of these Schools, **Modesty** and **Goodness**, **Affection** to the **King**,

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King, and to our Protestant establish'd Church, and their Preachers carry about with them the same Graces, and good Dispositions, there is not a Man upon Earth would assist them with more Chearfulness and Pleasure than I would. — when there is an absence of these necessary Qualifications, I laugh at the specious pretences of Charity, and look upon it more Meritorious to give a Pulpit to be burnt, than to lend it out for the *secret* Services of such Pretenders to Charity, and the Works and Labours of Brotherly Love! And such Pretenders, I again affirm, *they* are, who have call'd me out to this publick Defence of my self, it is an Indignity that was never offer'd before to any Clergyman, and I believe never will be again. I most heartily forgive every one concern'd in it, and hope I shall not any more be under an indispensable Necessity, to affix to a printed Paper, the Name of

Charles Lambe.

